The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

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Exchange Of Credit.

The Principles Upon Which True Commerce Should Be Conducted.

What is credit? "Belief, trustworthiness, reputation, security, honor, praise, merit, confidence, faith." "Reliance on the truth of something said or done." "Reputation derived from the confidence of others, esteem, honor, good name, estimation." "A ground of, or title to, belief or confidence; authority derived from character or reputation." What is the ordinary ground of credit for business among Christians? Money, riches. If a man asks for aid of a brother Christian, the question is not, How good a Christian is he? but, How much is he worth? and, Can he pay his obligations? Any system of business that precludes a brother, under the same "vine and fig tree," from rendering Christian assistance to a brother, is essentially of the devil, and, if of the devil, antichristian; and any man or woman who endorses the system abets the works of the devil.

There should be some law or principle, in the economy of human transactions governing the relations of men with men, wherein money should not comprise the standard of confidence. If brother meets brother on the basis of mutual love to God, then God is the standard of their credit, and love to God is the groundwork of their relation; but if man meets man on the basis of the gold standard of mutual trust or confidence, then love to gold is the groundwork of their estimation of one another, and gold, not God, is the foundation of their mutual trust. Men ought, somehow, upon the basis of equitable adjustment, to provide for the interchange of values, in the which their relations to God, as children of a common parent, and their relations to one another, as common brethren, should constitute the governing factors. Can such a relationship obtain among men? If it cannot, among such as profess to be the redeemed children of one common parent, how can a brotherhood be expected to obtain among men who confess no allegiance to the center whom "Christians" (?) profess to love?

Credit does not mean debt. A man may use his credit for the transaction of business, and not incur debt. If a man or a corporation, possessing wealth and a reputation founded upon an adventitious estimation of financial merit, cannot take advantage of that credit for equitable exchange, there must be some deficit in commercial acumen. Exchange of credit—its reciprocal or mutual use—is as legitimate a factor in the genius of commerce as anything entering into the affairs of exchange. There can be no righteous exchange that is not equitable. Any exchange of labor for the modicum accruing to the wage slave, which impoverishes him and fills the coffers of the speculator upon the industries of other men, is unrighteousness. Many things conspire to establish personal or corporate credit. Honesty alone does not enter into the consideration of credit basis with the business man; it must at least be coupled with business sagacity. A man may be dishonest, but sagacious and politic in business, having wealth in what is denominated realty, with a No. 1 credit. This is the natural outcome of the competitive system, and comprises largely, if not almost exclusively, the system of credit now in vogue. We would be glad to see a system of credit—founded upon love to God and the neighbor—established; the Lord Christ being authority, that time will come—according to all the signs of the times, it is at our very door.

The question is not, How shall we obtain credit? but, How shall a corporation, possessing wealth and reputation for business honesty and commercial acumen, employ the reputation it has acquired, in exchange for an equal credit belonging to another man or corporation? An honest man or corporation, dealing with rogues, must at least meet the rogue on his own ground or be destroyed bodily. Was it right for the Lord to instruct the Jews to sell their stinking meat to the Gentiles? Yes, so long as the Gentiles preferred the stinking meat to fresh. A sickly piety, or that piety that

would allow the hells to overflow and prostitute the heavens, we have no sympathy with, nor use for. "Michael and his angels fought, and the devil and his angels fought." It was right for Michael to maintain his ground with any weapon required to accomplish the end. A business corporation possessing reputation or business credit ought to be able to employ that acquisition, at least conservatively, against the cormorants and financial gormandizers whose only solicitude is self-aggrandizement.

THE BOUNDLESS CHEEK OF INFIDELITY.

At the Secular Union, last Sunday night, an appreciative audience had a fair exhibition of the above. In a near two hour's speech the orator of the evening said, among many other things equally untrue, that priestcraft in the Christian church justified lying, persecution, and almost every crime and vice; he quoted the Catholic Fathers to prove his statements. In a five minute criticism, allotted to this present writer, the fact was stated and proved, by the same historians upon whom the speaker relied for the proof of some of his alleged facts, that the clergy, and hence the priestcraft, did not exist in the Christian church until A. D. 210, when the apostasy of which Paul warned the church as taking its rise, even in his time, had so far progressed as to be organized into the clergy, giving rise to the priestly orders and the laity. That such is a correct statement is one of the clearest, best established facts in church history. Coleman, in "Ancient Christianity Exemplified," says that "The grand characteristic of the Christian religion, in distinction from the Jewish—of the religion of the New Testament contrasted with that of the Old Testament—was that it utterly excluded all idea of a mediating priesthood in the worship of God." The same authority goes on to say, of the baleful change that again enthroned priestcraft: "No change, perhaps, in the whole history of the changing forms of church government, can be specified more destructive to the primitive constitution of the church, or more disastrous to its spiritual interests." Neander, one of the great German church historians, quoted by the speaker, says of it: "This entire perversion of the original view of the Christian church, was itself the origin of the whole system of the Roman Catholic religion—the germ from which sprang the popery of the dark ages," and of course of the priestly persecutions and frauds and lies which it practiced and justified, against which had been launched the whole *brutum fulmen* of the lecturer's long discourse.

I showed, by the statement of the younger Pliny—who was governor of the remote Roman province of Bithynia, in the years A. D. 103 and 104—that the charges of falsehood, vice and crime brought by the lecturer against the Christians were not true of the early Christians, who were all the real Christians the world has ever seen. Pliny, being required by the Emperor Trajan to persecute the Christians, in a letter to his sovereign asking for instructions, said that "They affirmed that the whole of their guilt or error was, that they met on a certain stated day, before it was light, and addressed themselves in a form of prayer to Christ, as to some god, binding themselves by a solemn oath, not for the purpose of any wicked design, but never to commit any fraud, theft, or adultery; nor to falsify their word, nor to deny a trust when they should be called upon to give it up." He said that, feeling it necessary to examine into the matter further, he put two female slaves, who were said to minister in their religious functions, to the torture, but "could discover nothing more than excessive superstition." To avoid the effect of this direct and positive testimony of their enemies to the good character of the early Christians and the falsity of his own charges, the speaker, presuming upon the ignorance of history of his hearers, boldly resorted to a direct and flagrant falsehood, declaring that the Christians were not suffering persecution on account of their religion, but because they violated the law by their night meetings and other unlawful practices. If he had read either Pliny's letter, or Trajan's reply, he would have known that his statement was false, for Pliny says that upon the publication of his edict forbidding their assemblies, they immediately ceased to hold them, and that even by torture he could find nothing against them but what he terms their "excessive superstition" which was, of course, their religion. In his reply the emperor says: "If, indeed, they should be brought before you, and the crime is proved, they must be punished; with this restriction, however, that when the party denies himself to be a Christian, and shall make it evident that he is not, by invoking our gods, let him (notwithstanding any former suspicion) be pardoned on his repentance."

The agnostic, if not infidel historian, Gibbon, from whom the speaker quoted, freely admits the upright, truthful and virtuous character of the early Christians, quoting the very evidence of Pliny, that I have quoted above, and many other authorities, and saying that, "Near a century afterwards" (about the beginning of the third century A. D.) "Tertullian, with an honest pride, could boast, that very few Christians had suffered by the hand of the executioner, except on account of their religion. Their serious and sequestered life, averse to the gay luxury of the age, inured them to chastity, temperance, economy, and all the sober and domestic virtues. As the greater number were of some trade or profession, it was incumbent on them, by the strictest integrity and by the fairest dealing, to remove the suspicions which the profane are too apt to conceive against the appearance of sanctity. The contempt of the world exercised them in the habits of humility, meekness and patience. The more they were persecuted, the more closely they adhered to each other. Their mutual charity and unsuspecting confidence has been remarked by infidels, and was too often abused by perfidious friends."

Knowing nothing of the real spirit that actuated the early Christians, it was inevitable that Gibbon should sometimes attribute to them unworthy, and not their real motives, but this much must be said to his credit; he usually did not fail to do them the justice of accrediting to them their own virtuous and innocent acts. But what shall be said of a man who, while setting himself up as an instructor and guide of the people, (with the facts within his easy reach, if he wished to get them,) to extricate himself from a dilemma into which his own ignorance, or malice, or recklessness has thrust him, thus shamelessly falsifies history, and maligns and vilifies an innocent and virtuous people? Shall less condemnation be meted out to him than Demosthenes insisted should be visited upon his great antagonist, Aeschines,

when he had clearly fastened upon him one clear and malicious and damaging item of false evidence? That was, that having once proved him false and unreliable in one material statement his hearers ought not to accept, and believe, on his evidence, any statements he might make afterwards. On this clear and valid basis, I might pass over the many other equally false statements of the above address without notice, but I choose, for our information, and that of the public, to notice one or two more. He said that the rapid spread of Christianity over the earth, of which Christians boasted, was, in part, at least, caused by its persecuting character. So rapid had been its spread that at the beginning of its second century, in the time of its third persecution by the Roman government, in the remote province of Bithynia, Pliny testifies that it had become so universal that the heathen Roman temples had been for some time closed, and their sacrifices abandoned, when the persecution began. His language is, "For this contagious superstition is not confined to the cities only, but has spread its infection among the country villages. Nevertheless, it still seems possible to remedy this evil and restrain its progress. The temples, (heathen) which were almost deserted, begin now to be frequented; and the sacred solemnities, after a long intermission, are again revived; while there is a general demand for the victims" (for the heathen sacrifices) "which, for some time past, have met with but few purchasers." These words not only testify to the general prevalence of Christianity at that early period, but strongly intimate that the persecution had been instituted in the interests of the dying heathen religion.

Coleman says of one of the Roman emperors, "Alexander Severus, A. D. 222-235, observing the excellence of their" (the Christians) "conduct in every condition of public and private life, on inquiring into their religion, had a bust of Christ placed in his private chapel among the images of others whom he honored as superior beings; and, learning that one of the ruling principles of Christians was to do to others as they wished that others should do to them, he was so charmed with it that he was continually repeating it, and caused it to be written upon the walls of his palace and upon all his public buildings, that, in every street and on all occasions, his subjects might be admonished by this admirable precept." The emperor Julian, A. D. 362, one of the bitterest enemies of the Christians, unconsciously commended them for their charity in their supporting, not only their own poor, but all who needed assistance; for their hospitality, for their attention to the sick, the infirm, the aged; and for their pious care of the dead, as well as for their brotherly love, and their purity of character, so opposed to pagan licentiousness. The imitation of these virtues Julian urges upon Arsacius, the supreme pontiff of Galatia, as the most effective means of promoting paganism; and then adds, "Establish hospitals in every town for the care of the sick and the entertainment of strangers, and for extending the cares of humanity to all that are poor. I will furnish the means. For it is a shame to us that no Jew ever begs, and that the impious Galileans" (Christians) "should not only keep their own poor, but even many of ours, whom we leave to suffer." To another he writes thus: "The impious Galileans, having observed that our priests neglect the poor, have applied themselves to that work; and have gained many from us, as they who steal our children by offering them cakes; and so they have led our faithful ones into infidelity, by commencing with charity, hospitality, and the service of tables; for they have many names for these works, which they practice abundantly."

If, in this land of ours, that is now cursed with many thousands of millionaires, mostly professed followers of Christ, and other thousands of equally selfish professed agnostics and infidels; that, as the public statistics show, contains more than three millions of disinherited poor who cannot even find the means of earning by their labor adequate means for sustaining life, and are constantly suffering from hunger, even being on the borders of starvation, a new religion should start up that made it of first importance to care for the bodies and lives of men, as did the early and only real Christians, think you it would need to persecute and compel the suffering masses to join its ranks? During the three first centuries of Christianity, it passed through ten bloody persecutions by the pagan Roman government, in which, according to some authorities, millions lost their lives for their religion. During all this time it is certain that the Christians, following the precepts and example of their Master, never persecuted anybody, and it was only when the new, benevolent Spirit, the divine seed—the Holy Ghost—that came into them from the translation of Jesus, being seed, according to the law of seed, died out of the church, in order to produce a harvest of its own kind, in the end of the age, as Jesus had promised, that the apostate, paganized, nominal Christian church became a false, hypocritical, persecuting church, from which condition it has never yet been, and never will be, restored. A corrupt church, no more than a corrupt political party, has never yet been known to be reformed.

The speaker, for want of valid argument, answered my statement, and explanation of the change of the Christian church from a benevolent to a persecuting church, as a death of seed, in order to reproduction, by a feeble attempt at ridicule, saying that he should like to have me attempt to convince the farmer that when he sowed his seed it had to die. That a self-conceited, agnostic dweller in cities should be ignorant of a fact so patent to every intelligent farmer, is, perhaps, not wonderful; but I should like to take the gentleman into a field of ripened wheat and, pulling up some stalks, ask him if what sometimes appear to be perfect kernels, at their base, are really alive. If not, they must have died after they were sown, for before they not only had life, but were able, when appropriated by the higher orders, animal, or man, to sustain and perpetuate life in them. When we pull up a potato hill, at harvest, we sometimes find the potato that was planted, and had produced the crop, apparently as sound as when planted. Would our wise orator advise the farmer to plant it another spring? If not, why not? It certainly had life and was able to sustain life when it was first planted. If it has it not now, it must have died after that first planting. Paul says, "Thou fool, that which thou sowest is not quickened except it die;" and Jesus said, "Except a corn of wheat falleth into the ground and *die,* it remaineth alone, but if it die, it bringeth forth much fruit." Such is the law of the reproduction of all seed from the lowest to the highest, even the divine seed.

The crimes of an apostate, and paganized professed Christian church, it was freely admitted, were not only

not exaggerated, but were not a thousandth part stated by the speaker, but they have no more to do with Christ, or genuine Christianity, than had the numberless crimes charged by Madam Roland, as she approached the statue of Liberty on her way to an unjust execution, as committed in the name of liberty, to do with the benign administration of that benevolent, and humanity loving goddess. The speaker boasted of the present as an age of reason, but, in the eye of right reason, Christ and the true Christian religion will forever stand acquitted of the many and heinous offences by him so freely and wantonly charged.—*O. F. L.*

SAILING UNDER FALSE COLORS.

"The Open Court" not an Open Court.

The journal that, in this city, places at the head of its columns the above taking legend, in a comparatively recent issue, (which I regret to have lost, as I am thereby prevented from copying all the material part of the editorial noticing the views of Mr. Broderick, upon which I propose to animadvert) after quoting passages from the professed Messiah's two books, the ignorance and absurdity of which, if they are genuine, leave little doubt that the author, in view of his lofty claim to Messiahship, was rightly judged insane, goes on to say that Mr. Broderick, in intelligence and worth, is greatly superior to "Teed and Schweinfurth."

Wishing to test the matter as to whether that paper was a real *open* court, or only one of the numerous frauds that selfishly seek public favor and support under a specious and false appearance of liberality, I enclosed, along with several tracts containing fundamental teachings of Koresh, a note to the editor, asking him, if, seeing he had thus slurred Cyrus, he would have the fairness to publish a brief summary of his actual teachings, that his readers might be able to judge for themselves as to the comparative merits of the men criticised. I do not pretend that the above is more than a general setting forth of the contents of my note, which was couched in the most respectful language. So far as I know, and I have watched its columns, there has no notice of the matter appeared in the paper, and, personally, my note has been entirely ignored. Thus, then, we have proved that the above mentioned sheet is to be added to the long list of pretenders, called *Forum, Freeman's Journal, Truth Seeker, Investigator*, and the like, which, while, by their very names, seeking to make the impression that their columns are the arena of free thought, yet, in reality, are little behind the general mass of papers in their intolerance, bigotry and abuse of whatever, with or without just cause, has awakened popular prejudice, and incurred popular dislike. At bottom, such papers possess no loyalty to truth and righteousness; and if they saw the truth in the street, where Isaiah, speaking of this time, said it had fallen, they, knowing it to be such, would no more pick it up than they would an ignited dynamite bomb, but would incontinently flee from it, lest it should tear off the disguise under which they are masquerading and deceiving the people.

Things, in these degenerate times, have come to such a pass that no man who has not given up, for himself, all ambitious desires for honor or emolument among men, can afford, or thinks he can, naked and alone, taking his life in his hand, to risk taking his stand beside persecuted, unpopular truth, to stand or fall with her, and yet, at this crucial time, as nineteen centuries ago, such is the only post of real safety. Probably there is not, in the wide world, a journal, except the FLAMING SWORD, that dares, in the face of men and devils, earth and hell, utter the burning, unpopular truths for which the world is in perishing need; and comparatively few of the men and women who read, and inwardly subscribe to them, have the courage to openly adopt and stand by them and the personality in whom they inhere.—*O. F. L.*

Good Law.

The decision of Judge Ricks, relating to railway strikes, probably displeases labor unions, but it is good law. It is nearly time for organized labor to understand its rights and then proceed in an orderly manner to secure them. If the Arthurs and the Sargents will be induced to retire from the positions of leadership, or rather misleadership, to make room for men who have fully grasped the one and only perfect method of solving the perplexities of labor's position, the decision of Judge Rick's may yet prove a blessing in disguise. —*Carl Gleeser.*

If love of use, through its performance, for the good of it to the neighbor, is the divine principle of momentum, then the sooner we come to a practical application of it the better.

The tendency is for gold, if gold is the basis or standard of circulation and exchange, to reach its static point where free trade prevails. Thus the free trade country becomes the money center of the world.

In Review.

"The Crowning Sin of the Age," published by H. L. Hastings, 47 Cornhill, Boston, Mass. Price 50 cents. The above book is quite a remarkable production, considering the source whence it emanated. It contains a sermon preached by Rev. Brevard D. Sinclair against the use of contracepts, the various means employed to prevent large families, a practice which, the author affirms, has assumed alarming proportions, especially in New England among native American families.

Is it not possible that the above facts are due to the natural reaction and loss of moral stamina from the large families of from twelve to fifteen that were quite common in the early part of the century? The book deserves a more extended review and we may revert to it at a later date.

The *National Popular Review* for April has come to hand. It contains a valuable article on "Ventilation" by editor Remondino, besides much valuable matter under the head, "Questions of the Day."

Single copies, $0.25. J. Harrison White, Publisher, 701 Schiller Building, Chicago, Ills.

Gleanings From the Lore of Koresh.

The volume, number and page at the close of each excerpt, cites the reader to its environment, and, unless otherwise noted, indicates the Guiding Star.

Book of Life.—When the potency of desire is polarized in the central function of desire, and the vortex is crowded by such affectional pivoting, and moved in the direction of its final use or end, the seals will be loosed, the *book of life* will be evolved, and the names written therein disclosed.—III. 1-24.

Twelve Apostles, the, represented twelve foundation doctrines of the gospel of immortality. Because of this, and because a doctrine constitutes a principle of life, or means to life, the twelve foundations of the wall (environment of the city) were the names of the twelve apostles of the Lamb. The twelve doctrines are the twelve categories comprising the twelve foundation truths of the New Jerusalem, and, consequently, of Being; Peter, James and John each being representative of four principles or doctrines of three distinct degrees. John was the ultimate of the higher series, James of the second, and Peter of the third or lower (literal or scientific) series.—II. 6-189.

Cross of Christ, the.—The real cross of Christ (the anointed) is the union of the God nature, manifest in Jesus, with the human nature which he came to save. This cross began, in its final or ultimate degree, when, after the *theocrasis,* the Holy Spirit—the very substance of the Lord's body—descended into the race. The crucifixion of Jesus on the material cross, while of itself a fact, was merely a symbol of the real cross, which began with the reception of the Holy Spirit, and ends at the close of the Christian age in the manifestation of the Sons of God, who constitute the product of the cross.—II. 10-308.

Astral Body, the.—The word astral means *of the star.* The astral body is the star body. The genuine astral form is the man perfected in the image and likeness of God. Jesus overcame the power of death; his body did not see corruption. Through successive embodiments, extending over many generations, he reached the highest attainment ever achieved during the one complete series of the grand-year cycles to which he belonged. That attainment was the incorruptible flesh with which he clothed himself. The immortal structure, the firstfruits of the re-incarnation (resurrection), constituted "the bright and morning Star;" in other words, the real star, or astral body and being.

Jesus said of himself: "I am the bright and morning star; the root and the offspring of David." It will be remembered that while the disciples of the Christ were in a chamber, with the doors closed, Jesus appeared in their midst. This was not the projection of any part of himself, but the transmission of his entire self, his whole outward and inward structure being subject to the action and control of his conscious mind. Such state, achievement and power constituted him the astral or star body. Neither the psychic nor pneumic apparition constitutes the star body or astral, as it is called.—I. 7-152.

Sharp Cuts.

Unselfishness is never self-conscious. The person who is always conscious that he is a martyr is one of the most selfish persons on earth.—*Sabbath Visitor.*

In California the railroads refused to pay their taxes, and then settled at sixty cents on the dollar. Had the farmers refused to pay theirs, a big penalty would have been added.—*Western Advocate.*

The assessor is again abroad in the land, and industry and honest thrift must pay a penalty while idle speculation escapes the tax because it produces or creates nothing.—*Independent, Kirwin, Kas.*

The system that fosters and sustains monopolies and millionaires will continue to exist as long as the average man secretly hopes that a turn in the wheel of fortune will make a monopolist and millionaire of him.—*National Spectator.*

Lost, Strayed or Stolen. A splendid and respectable (old, yet beloved) tariff reform issue. Said issue was sound and hearty and supposed to be in the house of its friends until 12 o'clock midnight Nov. 8, 1892, since which time it has not been heard of.—*S. J. St. Clair.*

"Organized labor" that won't allow economic problems to be discussed within the order, voted solid for Cleveland and reform, and are since reminded that their political duties ended at that point until time for another election, when they will do it again the same way.—*Nonconformist.*

Carnegie's plans for disrupting labor organizations are being loyally carried out by his agents—or dupes. "Destroy," he wrote Frick, "destroy by every available means, the men of ability and character in their unions. Stamp them out, and let dissensions rend them wide open. They will then amount to no menace and we can control or disrupt them." —*National Economist.*

If any one in Omaha has any doubt that it is popular opinion, instead of law, that really does the governing, let him look at the anarchy that reigns about him in the matters of Sunday liquor selling, and every day gambling and prostitution, all of which are forbidden by the weathercock of law. Public sentiment is the power behind the throne in all cases, and is that which demands our attention and energy. The efficacy of law is all in our minds.—*Western Laborer.*

The Romanist may preach against Protestantism all he has a mind to; nobody interferes with him. He is allowed to enjoy the liberties of this land, one of which is free speech. But let someone not a Romanist, whether foreigner or American, claim the same right in a city or community governed by Romanists, and a mob is ready to stop him or impede his freedom as much as possible. Why is this thus? Are we thereby to be notified that free speech is only a sentiment, so far as non Romanists are concerned? Let us begin to put the boot on the other leg a little, and see who is most entitled to the rights of citizenship—Americans or Romanists? It is about time that the country be aroused from its lethargy, and take a hand in the shaping of affairs that have too long been left to aliens and men not in sympathy with our free institutions.—*Light of Truth.*

SPHERE OF WOMAN.

Under the Editorial Management of Mrs. A. G. ORDWAY.

Correspondence, contributions and exchanges should be addressed, Woman's Department of The FLAMING SWORD, Beth-Ophrah, Washington Heights, Chicago, Ill.

We will consider contributions upon the subjects of prohibition, enfranchisement of woman, and woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.

The Coming Woman.

Mrs. Alice Fox Miller: MARCH 19, 1893.

Dear Sister:—I must say *sister*, after reading your article, "Extend the Family Tie," in the FLAMING SWORD of Feb. 18. Surely it does "take a brave man or woman to stand against the scorn and ridicule of public opinion for the sake of principle." I claim to be one of the few who have thus stood for principle these many years. I am sixty-eight years of age now; ever since I was a mere lad I could not see the propriety of

"Lord bless me and my wife,
My son John and his wife,
Us four and no more,"

and the like of that. Since I became a grandfather I have been looking over the subject, and I find that I *can* and *do* feel that fatherly feeling towards those little ones who are not in any way related to me except by the universal "*Family Tie.*" So you see I have many grandchildren instead of a few. Why not?

You say, "Today the man is being raised up who has reached out beyond the wants and affections of his own little family circle, and extended his interest and efforts to the upliftment of humanity." It seems that there are quite a few who claim that distinction. But where is the coming woman? Is man always to take the lead, and woman to follow his beck and bidding? I am waiting to see a woman step forth and lead up to woman's proper standard, where she will be able to teach men where they belong, not as *lord* and *master*, but as brothers of the "Extended Family Tie." Then we may look for, and experience, the blessings of the extended family circle. Who, and where, is the woman to lead? If you can point her out, please tell me what you know of her, as I shall not be satisfied with a man leader without a woman his equal, or superior, to work with him. Remember, I am your brother in the great family circle, seeking the *whole truth.* —*M. D. P.*

CHICAGO, MARCH, 27, 1893.

MR. M. D. P., Our Brother in Humanity:—

Your letter of March 19 was duly received, and would have been given more prompt attention but for press of duties that prevented.

I know that there must be many individuals of the great human family who have reached the point of *recognition* of that extended relationship, and who are longing for opportunity to make this recognition of practical benefit to their fellow men. I rejoice every time I come into personal knowledge of those who are filled with aspiration toward this noble work. You are right; the world waits—on the most part unconsciously—for THE COMING WOMAN. The world does not wait in vain, and when SHE comes she will fulfil in her personality the utmost transcendental ideal of perfect womanhood, and will accomplish for the race all that divine wisdom could direct, and divine love execute.

THE COMING WOMAN is nothing less than the personal manifestation of Deity as the Motherhood of God, in whom dwells the Father spirit, even as Jesus was the manifestation of the Fatherhood in whom was the spirit of the Mother. Jesus said, "He that hath the bride is the bridegroom." In the perfect being—the God being—there is the unity of the male and female in one form, and in Jesus was the female, the Bride. By the laws of transposition the being that was interior in Jesus as the Bride, becomes, at the end of the cycle, the outer being, having the feminine form, manifest to the world as the divine Mother, having within the spirit of the Father; and when SHE comes, the Bible says, "She shall be called the LORD, our righteousness."

All the forms and operations of nature are complex, and as we approach the higher forms of life the complexity increases until we reach the acme in the personality of God, either in the God-man or the God-woman, in whom centers every mental and physical attribute of being. This complexity of attributes culminates from time to time according to its cycle of development, in the manifestation of the *perfect* or divine man or woman; and from this complex center, which is perpetually maintained as a conscious mind, whether outwardly manifest or withdrawn to the invisible realms of the thought world, from this center radiate the thought energies that go down to earth and form and perpetuate the myriad forms of nature and even the physical universe itself; it is through the reciprocal relations of the central mind and the universe, that God and his universe are perpetuated eternally.

As this subject is so vast and deep, and we have really started into the deepest part of it, perhaps I had best leave it here and refer you to some of the literature for further light upon the subject. But I state emphatically that we look, as do you, to the coming woman for the restoration of humanity to liberty and happiness; yet I venture to say that we look for her in a somewhat different manner, and expect more perfection in her than you do. Before many years we expect to see before our eyes the veritable presence of the divine Mother, come on earth to establish (build) the kingdom of God among men, in answer to the prayer: "Thy kingdom come, thy will be done in earth as it is in heaven."

The attribute of fatherhood is ever to vivify or quicken; that of motherhood to formulate or construct, and this order is not violated in the divine economy, from which all the attributes of the lower lives descend. The attributes of fatherhood and motherhood could not obtain in humanity and the lower life, except they were inherent in Deity as the source of all life. But we must remember that the attributes that inhere in the divine center as a perpetual unity, do not maintain their divine perfection when they radiate down to man, but are separated and manifest in the two sex forms, neither complete in itself, hence not self-perpetuating. Therefore people must pass through repeated deaths and embodiments until they come to the end of their cycle and are ready for the harvest, when they are "redeemed from among men," and become virgins, or men-women, the two-in-one beings, or sons of God. They can reach this state only through natural birth from the Motherhood. So you see the Mother *must* be manifest in her personality before anyone can attain the sonship. The science of the transformation of mortal humanity to immortality is fully set forth in Koreshan literature, but just here I would like to emphasize this idea, that this state cannot be attained except through exaltation and intensification of desire to help the race,—to extend the brotherhood. We must desire perfection, not for the power and glory it may bring to self, but that we may be a more fitting instrument of the divine purpose to redeem.

You ask, "Is man always to take the lead, and woman to follow?" Not always. The age of woman will come,—is almost here. But we must not overlook, in our zeal in her

behalf, the inherent relations of the sexes. Woman is not the builder in any domain until vivified by the male. Hence the most aspiring women of the age cannot build the new humanity until they are baptized for their mission by the Spirit of the Father. Therefore we have as our leader a *man*, one whom we believe appointed for his work by divine authority, and in whom dwells the divine Spirit. It is necessary that his immediate following should fully cognize his Messianic character, and focalize in him all their desire for the coming restoration, in order that he may be enabled to pour forth through his translation this divine baptism. This man proclaims the gospel of the coming woman, and through her advent the freedom of *all* women from the curse, and their elevation to equality with a purified and redeemed manhood.

Meanwhile, that we may break up old customs, and fashion our thoughts to look to a *woman* for direction, he has wisely and by divine authority appointed a woman to stand as our Head, as the representative of the Motherhood, the one through whose instrumentality she will finally be made manifest. This woman is the beloved President and appointed Head of the Koreshan Unity; a woman of intelligence, refinement and high aspiration, with great force of character and executive ability; sympathetic, generous and intense in her devotion to our cause, and earnest in her desire to serve the people placed in her charge. We rejoice in this appointment, and do not think our leader could have more wisely chosen one to help him in the administration of the affairs of the Unity, and to stand as the representative of her who shall rebind into one great happy family all of the children of men. God speed the day of that joyful cousumation!

Faithfully yours,

Alice Fox Miller.

The Doctrine of Re-embodiment.

For ages thoughtful men have been forced to face conditions in which justice is apparently non existent; suffering humanity was born but to struggle through life under circumstances which it is helpless to change.

The church teaches the freedom of the human will, but what freedom can be said to belong to a man born into an arbitrarily fixed environment, with one life-time, of at most three-score years and ten, to work out his destiny of endless weal or woe? How truly is it said that one must live one life in order to know *how* to live! Like many other sayings of the people, a great truth is hidden in this proverb. From the teachings of the church concerning man's responsibility and relation to God, sprang the class of unbelievers called atheists, infidels, etc.; people whose sense of justice, as a rule, is too strong to rest satisfied with any system of government, divine or human, in which the governed suffer penalties which they are powerless to arrest.

Compelled, then, to confront such a problem, we naturally turn our thoughts in all directions for the solution; finding a large and constantly increasing number of people believing in previous existences and claiming that it throws light on many of the mysteries so seemingly inexplicable to us, we should be wise to weigh the evidences in its favor. The Buddhist church, numbering millions of worshipers, so firmly holds this belief that it is an offense against its law to kill even the smallest or most loathsome creature lest we should destroy a human life hidden in that form. Theosophists—and many others not identified with any sect, comprising a large and superior class of people—accept this doctrine as one explaning much that has been dark in heredity and human responsibility.

As our own teaching in this matter is broader than any other, and consequently includes all, it will probably be best to give the Koreshan law of re-embodiment, and, so far as we may be able, its bearing upon human life. The Koreshan law, briefly stated, is this: man has always existed; he lives forever, passing through endless lives or re-embodiments, a certain number in each cycle; in each life, experiences are gained which make the character, or karma as it is called by Buddhists and Theosophists, with which the next life is endowed. Man is thus seen to be responsible for his own present condition, whether it be one of happiness or misery; by laying the foundation or planting the seed he assumes the result, be it fortunate or disastrous, of the next life. Not only is he responsible for his character, but for the fact of his re-birth into humanity, it being by his own desire or attraction toward the earth-life that he is re-embodied. The desire is not necessarily a wholly downward or retrogressive tendency, for the life must be perpetuated in that line until all possible experiences have been acquired.

It is not difficult to see how much more elevating and inspiring is this conception than the one teaching man to depend upon the sacrifice of a pure and perfect being that he may escape the consequences of his own sin. True, Koreshanity teaches the necessity for the sacrifices of which the death upon the cross was the symbol, but not in any sense as a substitution of one victim for another. The office of the Christ is that of a re-generator or re-producer, and it is by the planting of himself in the race, or the crossing himself with humanity, that he performs this office, not by a vicarious or substitutive offering of himself. Those who acknowledge the authority of Scriptural teaching will find re-embodiment there taught, both directly and by implication. There are many prophecies which can be explained on no other basis, prominent among these being the ones having reference to Cyrus. It is said that Elijah shall reappear upon the earth before "that great and dreadful day of the Lord." Jesus said that Elias had already appeared, even in his day, showing that there would be more than one re-embodiment in fulfilment of that prophecy. Paul also speaks of "we, who remain, who also shall be caught up," *we*, of course, including himself, who could not possibly be alive and in the earth at that time, except by re-birth. In the Psalms, God promises to "make of David his first-born, greater than the kings of the earth." How? The church would have us think this a figure of speech, but we are told that Jesus was the first-born of God, and we know that it was by successive embodiments that he attained the perfected God state, entitling him to that name. During the process of this law, man passes from the natural life or the physical world to the spiritual, living in that sphere a greater or lesser period according to his development, then dying there just as certainly as here. Between the different lives on earth there

is a fracture of the continuity of memory, man thereby losing all consciousness of his previous existence.

Differing from all other systems, Koreshanity shows the final outcome of each chain of existences to be the immortality of body, soul and spirit, and the perpetuation of God and humanity by the interchange of life, as nature is continually renewed by the interchange of forces between the center and the circumference.—*N. C. C.*

DEVELOPMENT.

The process of development, although involving primarily the laws of involution and evolution, is the product of, and is necessarily associated with, all the laws of true science. The law of attraction, first cause of the relation of affiliating atoms, the law of appropriation and that of final transmutation or change from the preparatory state to the final one, all bear upon the progress of evolution or development.

According to Koreshan Science nothing can be evolved or manifested as development that has not been previously involved. The seed therefore contains *all* the essential properties of plant, tree or man, and the processes, while in one sense successive, are at the same time simultaneous; that is to say, while the tree—if we take that as an illustration—is growing and manifesting its outward or external life and form, the vital forces are, at the same time, preparing the germ of the next embodiment of that tree form. So, also, with the tree of life or humanity. The involved experiences of many ages finally produced, in the Lord Jesus, the seed man, the archetype of the genus Theo-Anthropos or God-man, the epitome of all life experiences in all domains, making him therefore truly to constitute the life of the world. That seed then, like all other seed, in order to perpetuate its life must be planted in the soil adapted to receive it and bring forth the multiplied form; it must also, in fulfilment of the law of seed planting, *die* before that increase can be accomplished. This law, in accordance with an axiom of Koreshan Science, being proven true in any one domain, is also true in all other domains. We find, therefore, the body of the Lord Jesus (which, unlike the bodies of the common humanity, was divine or immortal), passing through a process of disintegration, or, as it is called in Koreshan phraseology, translation or theocrasis, whereby it was separated into its elements or atoms, without death or corruption, which in his case produced a force called Holy Ghost, being the life principle of Deity. This is the only possible method of perpetuating the life of God, as the corresponding related principle in man is the only means of perpetuating humanity on its own plane. This seed, then—being received by those who had been prepared by the Lord's teachings, they constituting the ground or earth in which it was possible for it to find lodgment on account of their previous preparation through the ages, while the seed had been maturing—must first die, he being the seed man, like all other seeds.

We find the church, accordingly, passing through a long and dark period of declension, called in fact the dark ages; it is only now emerging from that state into one of comparative light. It went into the darkness just as the seed of tree or plant goes into darkness, into the ground, and is covered up and hidden from the light, to undergo its process of disintegration or death and assimilation with the elements of the earth surrounding it, absorbing that which is necessary for its development, preparatory to sending forth the delicate and tender growth into the light to be nourished and developed by sun and air, until it attains its complete and perfect growth. So the truth, the Lord's body, has gone down into the body of death, humanity; obedient to the law of growth, it has lost or given up its life and become falsified and perverted until the last vestige of truth is lost, —awaiting the time of the fruitage of the multiplied fruit from that sowing. The fruit or product being always of the same genus or kind as the seed, we are justified in looking for a race of men who shall be like Jesus, the seed man. We have abundance of proof in Holy Writ that when that time comes "we shall be like him, for we shall see him as he is."

There is another phase or aspect of the law of development in the familiar figure, so often used by our Lord, of the bread and wine, or the appropriation of food, whereby the food becomes actual flesh and blood in its first result; later it is carried forward as thought and word; still continuing its progress it constitutes the vital germ of reproduction, the last step in the evolution of force. This potency, allowed to descend into the body, causes the new being to be brought forth on the same plane as the parent, mortal and corruptible; this same force, conserved and elevated in the brain, becomes a power capable of producing immortal life, when used in obedience to divine law. This figure of the bread and wine was used by the Lord to show forth his appropriation by his disciples, whereby they received his literal body and blood and, consequently, his Spirit which was inseparable from the body; by the processes of assimilation they made it their very life. How can we escape from the conclusion that as our food is actually and literally converted to the substance of our bodies, so His body, becoming food and being appropriated by them, became in like manner their life? It seems impossible to state a fact more clearly and explicitly than was this one by our Lord, with the evident intention of having no possible ground for misapprehension.

In the progress of development, the end of the Jewish age or the beginning of the Christian age was the time for the regeneration of the spirit of man; the Holy Spirit was given for that purpose. The *spirit* of man, therefore, became immortal, or was resurrected or regenerated from the state of spiritual death in which all men had been since the time of Adam, but the *body* still continued subject to the law of decay and death. We are told that "as in Adam all died, so in Christ all are made alive;" as we know that man has still continued to die as to his body, we are forced to believe that this saying had reference to his spirit, which had been equally under bondage to death. The end of the Christian age was the time appointed when the body likewise should attain to the immortal state, through the transmutation of its atoms to the perfect or biune body as a result of the knowledge of, and obedience to, the divine law, commanded by the Lord and taught by that Messenger who was promised to the world "before that great and terrible day of the Lord," and who is turning "the hearts of the children to the fathers" by giving them the power of

obedience through knowledge, which alone can produce conjunction or unity of the divine and human, through which the law of development finds its ultimate and final result in the sons of God.—*N. C. C.*

Herself Woman's Real Protection.

Closely allied to the fallacy that man supports woman, is the fallacy that man protects woman and has a right to control her by virtue of this protection. There was a period in the world's transition from savagery to civilization when mankind had so little conception of the mutuality of human interests that war was a perpetual condition of society. By a perfectly fair division of labor, men took the principal portion of this occupation upon themselves, nature having given women certain functions which men are incapable of performing. Originally, however, women were fighters also; just as the lioness or tigress is as capable as her mate of self-dependence and protection of her young, so the savage woman, whenever necessity required, was equally capable of conducting warfare in the same cause. But long before men had given up killing each other for better business of trading with and helping each other, woman had ceased to be a fighter. She was the first to see the advantages of of peace, both because she was the earliest manufacturer and trader, and because it cost her more in the production of every soldier than it cost a man. Instinct directed her toward peace long before reason made it possible for her to explain why she hated war, and she hated it as an occupation for herself long before it occurred to her to despise it as an occupation for man. Today the love of peace and hatred of war which she is rapidly spreading through the world is the real protector of woman; she is a self-protector by virtue of this proclivity and, as war is equally the enemy of man, here again woman gives to man as much as she receives. Whatever force the argument based on the right of soldiers to rule may have once had is rapidly passing away. The era of the destroyer is dying, the epoch of the creator coming in. As we are ruled by ideas, it is only through correct ideas as to her own natural relation to man in society that even a desire for her own enfranchisement can come to woman.—*Address of Ellen Battelle Dietrick, at N. A. W. S. Convention.*

Womans's Roll of Honor.

Every day the woman's roll of honor is lengthened by the addition of names of those called to places of importance in the professional, educational, or industrial world. Dr. Caroline S. Pease has been appointed as a member of the board of examiners at the State Hospital for the Insane at Poughkeepsie. All such hospitals in this state must now employ one resident woman physician, but Dr. Pease is the first woman to become a member of the examining board. Miss Adeline E. Knapp has been sent to Honolulu by a San Francisco paper to act as its representative during the annexation crisis. Should there be war, she will act as war correspondent, and even if peace prevails the commission is important and of a kind not often given to a woman. The Governor of Missouri has appointed thirteen women as notaries public. The first scientific medical journal ever issued by women will be published this month under the editorship of E. M. Roys-Gavitt, M. D. All the work will be done by women, and Dr. Mary P. Jacobi is included among the contributors. The class of '94 in the Law Department of New York University has chosen a woman for its president, Miss Florence Dangerfield of Auburn; Miss Lulu B. Richardson has been made second vice-president, and Miss Emma Voos has the office of historian. Miss Voos won the prize for the best essay on a legal subject.—*New York Sun.*

Dress Reform.

When I see women stay indoors the entire forenoon because their morning dresses trail the ground, and indoors all the afternoon because there comes up a shower, and the walking-dress would soak and drabble; when I see the "working-woman" standing at the counter or at the teacher's desk from day to day, in the drenched boots and damp stockings which her muddy skirts, flapping from side to side, have compelled her to endure; when I see her, a few weeks thereafter, going to Dr. Clark for treatment, as a consequence; when I find, after the most patient experiment, that, inspite of stout rubbers, water-proof gaiters, and dress skirt three or four inches from the ground, an "out-of-door" girl is compelled to a general change of clothing each individual time that she returns from her daily walks in the summer rain; when I see a woman climbing upstairs with her baby in one arm, and its bowl of bread and milk in the other, and see her tripping on her dress at every stair (if, indeed, baby, bowl, bread, milk and mother do not go down in universal chaos, it is only from the efforts of long skill and experience on the part of the mother in performing that acrobatic feat); when physicians tell me what fearful jars and strains these sudden jerks of the body from stumbling on the dress hem impose on a woman's intricate organism, and how much less injurious to her a direct fall would be than this start and rebound of nerve and muscle, and how the strongest man would suffer from such accidents; when they further assure me of the amount of calculable injury wrought upon our sex by the weight of skirting brought upon the hips, and by thus making the seat of all the vital energies the pivot of motion and center of endurance; when I see women's skirts, the shortest of them, lying (when they sit down) inches deep along the foul floors, which man, in delicate appreciation of our concessions to his fancy in such respects, has inundated with tobacco juice, and from which she sweeps up and carries to her home the germs of stealthy pestilences; when I see a ruddy, romping school-girl, in her first long dress, beginning to avoid coasting on her double-runner, or afraid of the stone walls in the blueberry fields, or standing aloof from the game of ball, or turning sadly away from the ladder which her brother is climbing to the cherry-tree, or begging him to assist her over the gunwhale of a boat; when I read of the sinking of steamers at sea, with nearly all the women and children on board, and the accompanying comments: "Every effort was made to assist the women up the masts and out of danger till help arrived, but *they could not climb*, and we were forced to leave them to their fate;" or when I hear the wail with which a million lips take up the light words of the loafer on

the Portland Wharf, when the survivors of the Atlantic filed past him, "Not a woman among them all; My God!" —when I consider these things, I feel that I have ceased to deal with *blunders* in dress, and have entered the category of *crimes.—Elizabeth Stuart Phelps, in the Arena.*

MY LIGHT.

There is no grave can hold within
Its secret depths one secret sin:
Thou canst not stamp the sod so well,
No trace to leave, no tale to tell.
When from that darksome place you flee,
Lift up thine eyes His face to see,
Who can thy secret sin forgive,
And bid thee "sin no more," and live.

With tears a woman washed His feet,
And kissed them while He sat at meat,
Anointed—wiped them with her hair,
But hid her sins in silence there;
She did not e'en forgiveness seek;
Of secret sins dared not to speak;
But loving much, her all she laid
At His dear feet, who seeing said—
For this thy love, I will forgive
Thy many sins, and thou shalt live;
The bonds of hell I will release,
"Thy faith hath saved thee—go in peace!"

Thy soul shall not, because of one
Nor many sins, be quite undone;
He will not turn, nor hide His face,
Nor hold from thee atoning grace;
For blasphemies, and every sin,
Shall be forgiven to sons of men.
Renew thy faith, and thou shalt know
Of scarlet sins, made white as snow,
Of secret sins with anguish full,
Once red like crimson—now as wool.

The deepest shadows come with light,
Yet light dispels the darkest night;
You thought to dig a grave for sin,
But buried faith and hope therein,
Forgetting Him whose blood was shed,
To save the sinner, raise the dead.

Turn back the sod! drag out the sin!
And let the heavenly light shine in:
Now shrive thy soul from guilty stain,
Nor faith, nor hope, nor love disdain;
For all of these which sin contemns
Are stars for countless diadems.

—*J. G. B., in Traveler's Record.*

The Best Way.

This world is a difficult world, indeed,
And people are hard to suit;
And the man who plays on the violin
Is a bore to the man with a flute.

And I myself have often thought
How very much better 'twould be,
If every one of the folks that I know
Would only agree with me.

But since they will not, then the very best way
To make this world look bright
Is never to mind what people say,
But do what you think is right.

—*White Ribbon, in Woman's Column.*

PUNGENT PARAGRAPHS.

The law is our schoolmaster. By obedience to it, it is written in our inward parts, and we become the law—the schoolmaster—ourselves. The truth makes us free.

The highway of virtue is so little frequented that collisions are rare.—*Texas Siftings.*

Certainly, virtue is too unpopular to be permitted to travel with the public. It can only appear in the byways.

The rights of man are contained in the decalogue, which man sold out. He enslaved himself when he bowed down to a graven image,—the superscription upon a gold or silver dollar—and said: "In this god we'll trust."

All the world is coming to the Fair; pandemonium, and Noah's animals of the ark. The sea serpent has already arrived in Lake Michigan,—no doubt of its having been seen. We have long been aware of the fact that great preparations were being put forth to enable the wandering visitors to the New World to see that renowned and mythical reptile, perhaps the great midgard serpents also. Yes, the "rummies" are fully competent to make them see all kinds of snakes, and "git em" in their boots.

The Golden Gate is in the west. Hell gate is in the east. Our fathers braved the giant Atlas—the Atlantic—opened and entered the latter gate, so that, through conquering hell, we might reach the Golden Gate of peace, the Pacific. We thought it was the gold of the Rockies that would be our pacificator, but the love of it has proved to be the hell of our oppression, overcoming which we shall sail the waters of perfect peace and perfect liberty, the Pacific. "Thus we bind the sweet influences of the Pleiades, and loose the bands of Orion."

My Lord is come; I hear his footsteps in the clouds, his voice in the vibrate thunder's roll, the flash of his eye in the lightning's piercing glance. I feel the pulsing of his heart in the rythmic motions of my own. Man sleeps on in the imagery of lust, of gold, of palaces, of wooing fair women in bowers of love. He heeds not the call; he wists not the fall of Adam and the race. Let him sleep; dear Lord, disturb not his dream! Let the opiate of his amour lure him to his doom, that he know not the blessings he's missed to rob him of his bliss.

Again the North Pole is to be taken, either by stealth or by storm; by ship, sledge, ice-boat or balloon. Bound to have it, if it is a cold day when we get there! For over half a century we've been shooting ships and sledge parties at the longitudinal focus of our northern periphery, to no effect whatever, except to furnish the sensation of harrowing tales of hardships, starvation and cannibalism, or of hearing nothing at all from whole crews forever swallowed up in that silent zone of the North. Yet still other expeditions are fitting, to still again attempt this icy fortress. What for? Well, we don't know, except the usual white man's determination to "get there, Eli," to write his epitaph where no man ever did, or ever will, read it after it is written.

The kingdom of heaven is not half so hard to discover, and is worth all else besides; yet but few will leave the beaten track of centuries of failure to find it.—*J. S. Sargent.*

CONTRIBUTED.

The views expressed under this head may or may not be in full accord with the tenets of Koreshanity. Articles containing over twelve hundred words are liable to be rejected.

TAXATION.

"Every system of taxation is a fraud, and every person advocating it, a pirate." The preceding quotation, from the writings of the editor, does not seem to find favor with some, perhaps a large proportion, of the editorial writers among reform exchanges. Thinking that a rational analysis of the above proposition would bring about a greater unanimity upon this subject, we shall proceed to advance some of the arguments that have led us to a "No Tax" conclusion.

"Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us, therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, why tempt ye me, ye hypocrites? Shew me the tribute money! And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marveled, and left him, and went their way."

The above statement of the Lord Jesus is always advanced, by the advocates of taxation, as an endorsement in justification of that pernicious practice. Nevertheless, when we closely examine the Lord's utterance, the discerning mind will find a far different solution. Jesus said, "Whose is this image and superscription?" "They say unto him, Cæsar's. Then saith he unto them, render therefore unto Cæsar the things that are Cæsar's," (that is, the stamp and the superscription upon it,) "and unto God the things that are God's;" that is, the metal, which God created for all his children, is to be used for the good of mankind, not as the tool of oppression. In examining the matter from a merely historical standpoint, we discover that every form of taxation originated with robbers, and is therefore robbery. Injustice can never become honorable; robbery maintained, is robbery still. The so called taxing power of the state in America is one of the relics from William the Conqueror. Chief Justice Marshall —who was more instrumental than any other jurist in elaborating the machinery of the government, and in construing the constitution—claimed that a certain form of sovereignty inhered in the office of government, derived from the crown of England. But this is so obviously false that we deem it superfluous to expand this dissertation. If the government is merely a convenience, devised by the individual citizenship for purposes of common utility, then such government cannot possess any qualification that does not primarily reside in the principal, the people.

If we find the proper limitation to the rightful activity of man, we will also discover the sum of the prerogatives with which such a man can invest his agent. No man can, in common justice, exact tribute from another man. All relations between man and man must be mutual. Ever since the declension of primitive Christianity the methods of war have prevailed. The well-being of humanity makes an absolute change essential. This can accrue only in the degree in which the predatory animal—man—is transformed into the image and likeness of God. The process has been progressing through the ages. The culmination approaches! God speed the day!—*Carl Gleeser*.

The Religion of Humanity.

I read, in a recent number of an enthusiastic religio-evolutionary contemporary of the city of Chicago, an able summing up of the great show soon to be thrown open to the elect,—the poor man is not in it! It says: "It will be the business of the fifth American century to create a religion, active and organized, with its temples and its missions, that will fit the Columbian Exposition of the fourth." "No 'Christianity,' however *pure*, no sect with its diluted ecclesiastic*ism* or any other *ism* can occupy the ground. It must be the religion of humanity, the universal religion that will seek in the thought of the divine humanity a sense of the infinite God whose worship will at least be characterized by two mighty inspirations, namely:

"First:—The scientist's passion for truth, a thirst for progress, ever rising in Columbian quests.

"Second:—The Christ like impulse to help. It will be stirred with the genius of sympathy, it will have a hand of fellowship, co-operative with the Samaritan, the Publican, the Jew and the Gentile. Its bond will not be a creed, but a spirit of unity upborne by the search for freedom, fellowship and character. With its many other significances, to us the recent dedication was an unconscious festival of religion, a preparation service of the church which is to be."

For a paper which believes in one God, yet denies the divinity of Christ and promulgates the doctrines of evolution, these utterances appear, to say the least, peculiar. They remind me of a harmless misletoe I met in the wilds of northern Minnesota. He had been sent out there by the congregational missionary society to pound the pulpit in the interests of that church, and to save souls to the value of two hundred dollars per annum. The natives on that frontier did not appreciate his services as a sky pilot, or set a very high value upon them, or else they were too badly driven to procure the actual necessaries of life to donate very liberally from their meager stores. However, there was a small family jar, and our good orthodox brother stepped out of the fold and became a Unitarian. The last time we met, I learned that mosquitoes were a spontaneous production of decaying water, as were tadpoles, and other forms of insect life. I learned that there was no such a law as parthenogenesis; that it was nonsense to suppose that man ever was in a state of perfection, and fell. But there was no nonsense about man springing from Deity, or that he must evolve back to Deity; but in order to do it, he must (I don't know whether the man or Deity, or both) drag himself up through the formations of the various ages till the man, or Deity, found expression in the grotesque little ring-tail monkey, where he

stopped awhile to rest and refresh himself. After a time he took a fresh start and, behold, an evolutionist preacher! Here's science for you!

We agree with our contemporary that the fifth century must build the religion of humanity, but it will not be a religion of costly temples erected from the earnings of unrequited toil. It must, and will, be a religion superstructured upon true science of life; a science that will teach mankind how to live, while at the same time yielding to all the product of their toil. The Columbian Exposition, the greatest monument of a cycle's history, the acme of the death struggle of the competitive world where the survival of the fittest is illustrated in the adage, "every man for himself and the devil take the hindmost," has its religion which must, and will, be torn from its foundations as the buildings which go to make up this Exposition are razed to the ground. The inexorable fiat of the Almighty has sent forth the decree—that men build these costly mausoleums of self-aggrandizement, whose mortars are tempered with tears of the widow, the fatherless and the orphan, and whose walls are cemented with the blood of the victims crushed beneath the car of the modern juggernaut of commercial fallacy; that the nations of the earth be gathered together to hear the everlasting gospel of "Peace on earth, good will to man." No, the isms and schisms of an apostate church—which is responsible for the present iniquitous degradation of a suffering, sin-laden humanity, groaning for release—may seek for a place only to be mocked by the grinning skeletons that have, by their satanic alchemy, been transmuted into gold to adorn their temples.

The religion of humanity, the Christ seed planted in the race to lift it from the thraldom of ignorance, has reached its fruition and only awaits the Deific outpouring to be made manifest to a gaping world. The culmination of the cycle of death, the line of demarkation between the old and the new, stand distinctly marked in the World's Fair, built by hands which builded better than they knew.

Woe is Babylon the great; drunken on the blood of the prophets and the wine of its fornication! behold, the time of judgment draweth near, yea, is even now at your doors. The religion of humanity, primitive Christianity, has come to claim its own, and is even now knocking at the door of your hearts. Listen to the voice of the Shepherd, as he calls his own, before it is too late to flee from the maelstrom of the wrath of an outraged God upon those who refuse to obey him!—*W. H. Pavitt.*

The Arena for April.

This valuable magazine comes to us this month replete, as usual, with valuable additions to current literature. A striking likeness of James G. Clark occupies the frontispiece; this deservedly popular lyric poet has also contributed a valuable poem, "The Voice of the Mountains." Editor B. O. Flower pays Mr. Clark a well deserved tribute in "A poet of the people." Victor Yarros has an article on "Anarchism; What it is, and What it is Not." Eva McDonald Valesh has contributed, "The Tenement House Problem in New York." Other valuable articles are as follows: "The Future of Fiction," by Hamlin Garland. "The Social Quagmire and the Way out." "Two Wage-workers," by Alfred Russell Wallace, D. C. I. There are also articles by W. D. McCrackan, A. M; B. F. Underwood; Chester A. Reed; Mabel Hayden; Helen E. Sterritt and Allan Forman.

Editor Flower utters a manly protest and warning against the burning of negroes in the south. Book Reviews; etc. Published by The Arena Publishing Co., Pierce Building, Copley Square, Boston, Mass. $0.50 per copy: $5.00 per annum.

A Remarkable Administration.

The administration of the business affairs of the Atlantic Pacific Railway Tunnel Company, that is driving the great Railway and Mining tunnel five miles straight through the entire backbone of the Rocky Mountains, is remarkable. The company owns exceeding five millions of dollars worth of property, all fully paid for. All its interest as falling due on its eight per cent bonds is paid in full on March 1 and September 1 of each year. All its taxes are paid. The fifty cents a year on each share, guaranteed by M. M. Pomeroy, President of the company, to all who buy them from him, is paid promptly. More than 5,000 men and women are already financially interested in this, the greatest co-operate company in this country. It has more than two millions of dollars worth of gold, silver and lead ore now in sight and ready for milling and market. Any one who has disposition and money to buy shares or bonds can here invest to certainty of continued profit. The large 36-page illustrated pamphlet sent to those who enclose six cents in postage stamps to M. M. Pomeroy, President, Rooms 46, World Building, New York City, is of interest.

The Voice of the Gold Bugs.—How will the present conditions be remedied? To most people, who delve into the financial questions of the day, the remedy seems plain. Nearly every prominent banker, nearly every exchange, and a large majority of the press, recommend the repeal of the Sherman silver law as a cure for all of our financial evils. It is true that the secretary of the treasury has the power to issue bonds if he deems the emergency calls for such action, but this would only be a temporary panacea. What is required is the repeal of the silver act; stop buying silver, and we will receive a benefit which will be permanent and lasting. In our opinion the first thing which Mr. Cleveland will recommend to congress will be, "repeal the silver law." We have been informed by a prominent silver man that the bill will not be repealed, but it does not change our opinion. The eyes of 65,000,000 people are now upon the Chief Executive of the nation. If he brings us prosperity his party will be continued in office, but if on the other hand the promises made before election are not carried out, the party will be turned out four years hence as ignominiously as the retiring party goes out now.—*The Financier.*

The new order will be inaugurated through the appearance of a new and superior genus, or race of beings, of whom the Lord Jesus is the Father and origin.

THE LATEST SPOKEN.

INGALLS ON JUDGE HORTON.—The following is Senator Ingalls' opinion of Judge Horton, one of the republican supreme judges of Kansas, who decided that the republican house was the legal body. Read it carefully. On Tuesday, March 2, 1880, Senator John J. Ingalls made a speech in Atchison at a reception held in his honor. After alluding to certain parties who had been a party to the investigation of the title to his seat in the senate, he said:

"They selected as their facile instrument the chief justice of the state, a man who began his career by writing editorials in favor of secession and drinking toasts to the health of Jefferson Davis. Persuaded to become a republican by the promise of preferment, he has been continuously in office, with an accidental hiatus of one year, from 1860 to 1880. During this long period he has habitually trafficked in justice, defrauded his clients, basely plundered his partner, and insulted society by his degraded and flagrant immorality.

"He has never made a promise he did not break, nor had a friend he would not willingly betray. In this political judge these frenzied conspirators found a willing accomplice. Feebly protesting that he was not a candidate, though every one knew that for five years he had trodden every devious path that led towards the Capitol; that he took his seat on the bench merely as a stepping-stone to the senate, he has descended into the mire of personal politics, accepted the nomination in a caluminous speech, and then attempted to secure success by the open purchase of votes. Much has been said about the purity of the ermine. The traditional fur was never dragged through a fouler puddle. The very seat on the bench that was to be vacated was promised to two anxious aspirants, and the entire political wardrobe of the state was divided in anticipation of my defeat, like the apparel of Joseph among his brethren.

"No fouler exhibition of cowardice and mendacity ever disgraced the most degraded epoch of the English judiciary which witnessed the fall of Bacon and the infamies of Jeffrey and Scrugg. Instead of sitting in judgment on the lives, liberties, and the estates of the people, this culprit should be summoned to answer for his crimes and be consigned to a felon's cell."—*Atchison Daily Champion.*

THE DEMON OF THE "LOBBY".—It appears from a prodigious mass of current and concurrent testimony that the legislative excrescence called "lobby" is the one great obstacle in the way of the people's efforts to secure the passage of just and equal laws. There may be other great impediments to law-making, but the lobby seems to overtop them all. So enormous have its proportions, iniquitous methods and blighting effects become that the public safety demands the adoption of protective measures against this state, national and, soon to become, intolerable curse. What possible arguments can be advanced to justify its continued existence and the consequent increase in its damnable and damning influence? When it is mentioned at all, it is in the same spirit as that which characterizes the discussion of plagues, diseases and public calamities, and, except by a certain class of writers, paid to be either friendly or silent, it is put in the category with other political disorders and abominations.

What bad thing or things has the lobby done? In answer, what bad things has it failed to do in its legitimate or rather illegitimate and chosen field? When a good bill is defeated, the "powerful lobby" did it. When a bad bill is passed, the "lobby" did it. When the chances of a good bill are in question, the "lobby" is prominently mentioned in connection therewith. If any fears are entertained, one way or the other, the inevitable lobby figures in. The lobby is all-powerful and, generally, if not universally, its power is exerted in the interest of wealthy corporations and against the people. The people pay for the services of the men they elect to legislatures, and send them there to make laws which shall operate without discrimination upon all the people, individually and collectively. This is an honest purpose, and the people have it to see to that this honest purpose shall be carried out without dishonest and criminal interference from any source whatever. It is their interest, their business and their duty—to present and future generations—to use such means as may be necessary to effectively guard their law-making power during its legislative sessions from contact with so corrupt and deadly an influence as the "lobby" is known to be. It is sufficiently correct to say the "lobby" is the employee of capital. The legislator is the employee of the people contradistinguished. The former pays the "lobby" liberally, yes extravagantly, for its corrupt work. The people have rarely, if ever, a lobby in their interest to counterbalance. It's a one-sided, judge-handle contest all on the side of and for capital and against the people. Yet in the final outcome the people actually foot all the bills of both the legislators and the lobbyists. This is effected by the passage or defeat of some law or laws, the results of which enable capital to realize immense sums of money from its dealings with the people.

The "lobby," as now permitted to operate, is comparable to a thief, an emissary, a spy, a salaried enemy who is allowed by mere sufferance to steal another's property; to enter his farm or factory and by vile tricks, dishonest and malignant means to corrupt, divert, injure and destroy the services of paid employees, rendering the same not only unprofitable but positively damaging; to sow tares among the wheat; to sneak, disguised, into our camp for purposes of gaining information, the same to be used to weaken us and strengthen our enemies; to sow the seeds of our disappointment, disaster and ruin. The people can do without the "lobby." Can capital, represented in corporations, syndicates, combines, trusts, etc., do without it? Why not? We see that the infamous and nefarious legislative work of capital in its various ramifications is done chiefly through and by the "lobby." Looked at in the light of experience, it is a prodigious and threatening evil, growing and fattening like a huge cancer upon the life and substance of the body it is ultimately destined to destroy.

The public welfare absolutely requires the doing of certain things, and the effective and conclusive emasculation of the "lobby," as at present manipulated, is by no means the least of the necessary things. It may be safely predicted that the time is not remote when the people, unable to longer endure it, will be industriously seeking legal protection against the legislative piracies of this gigantic, bold, unscrupulous and defiant capitalistic demon—the "lobby." —*L. P. Cummins, in Nonconformist.*

Church and Society Notices.

The SOCIETY ARCH TRIUMPHANT meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights; also Fridays at 7:30 P. M., at Sunlight Flats, Cor. Wright Street and Normal Park Place, Normal Park.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday and Friday of each month the meetings of the Society are devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

There are services every Sunday morning in the parlor of the Sunlight Flats, corner of Wright Street and Normal Park Place, at 11 o'clock. Good speakers lecture on these occasions on Koreshan Science. Also every Sunday evening at 7:30 o'clock at Beth-Ophrah, Washington Heights. Public invited.

The WOMAN'S MISSION meets Friday at 2:30 P. M., at Sunlight Flats, corner Wright Street and Normal Park Place; also Tuesday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Fillmore St., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. Eastman, 337 Evans St., Denver, Colo.

Ladies are invited to meet with us, and investigate Koreshan Doctrine.

CAMPUS SAGITTARIUS of the Koreshan Unity meets every Tuesday evening 7:30 o'clock, at the parlors of Mrs. Wurtemberger, 428 Washington Street, Portland, Oregon. Mrs. Ella M. Castle, President. These meetings are open to the public, except the first Tuesday in the month.

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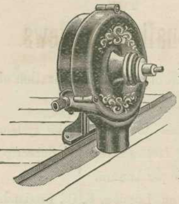
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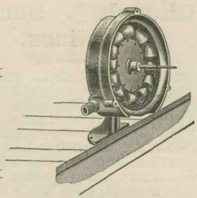
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